



## THE RECORDER.

FRIDAY, JANUARY 7, 1848.

### A Meditation for the New Year.

What is a whole life-time? A good long life-time? The Bible gives a wise and an eloquent reply: "It is even a vapor, that appears for a little time, and then vanishes away." And what then is a single year? It is but a mere thin and fleeting vapor still. While we are musing looking at it, it is already beginning in vanity, nay, death. Whether it be a dark cloud, which spreads itself with weeping; or whether it be a bright one flushed with the golden beams of prosperity, it is speedily to disappear.

The flight of Time is not only rapid, but remorseless. He takes no backward step, nor ever retraces his course. As well may you expect the mountains to remove to rescue your chasm, or the chariot wheels of the sun to roll backward. The past cannot be recalled. When lost, it can no more be recovered. It must stay as it is, till the judgment day.

These thoughts cannot but remind us of the worth of time. There is no little of it, and that is wasted, and the consequences of its abuse are so dreadful, and the blessings of its right improvement are so rich and lasting; that it is well all who are peculiarly interested in it, should be anxious to know the present state of the world. True, life is but a vapor; like the morning's mist which hangs over the surface of the lake, but which is dissipated when the brooks springs up, or the sun has risen in its strength. You, such as I am, a vapor soon to vanish into the invisible air. And yet, a vapor though it be, how much may be made of it, if properly employed. What is it but a vapor which impels the mighty waves and opposing winds? What is it but a vapor which compels the ponderous engine to point a needle, or forge an anchor? Though life be but as the paltry breath of steam in its speedy evanescence, it may produce effects as wide as the world; it may move the foundations of a continent, it may work results which all eternity shall feel. The life of Washington was a vapor. The life of Luther was a vapor. The life of the apostle Paul was a vapor. And yet, how mighty the vapor wrought while it lasted! We feel the effects; and the whole world must feel them to the end of time.

Oh the guilt of wasted time! How criminal to squander such wealth in the pursuits of folly, or the servitude of sin. Well has it been said by an old Puritan: "The blood of the soul runs out in wasted time." This is the immeasurable wound whose inward bleeding exhausts the soul, and brings it, by rapid consumption, down to everlasting death. This is a spiritual suicide, involving the horrors of an eternal destruction.

We have our appointed period. So much of it is gone. The brief remainder, increasing in preciousness as it diminishes in amount, must not be idly thrown away. This would be to purchase paradise at a dreadful price. Let us, through grace, improve the invaluable treasure; and invest it—for it is our whole capital, and all is at stake—in an immortality of bliss, instead of an eternity of woe.

### The Hack Sinner.

We have had frequent occasions, with many others of the religious papers, to remonstrate against the course of the Christian Register, in publishing the concoctions and fabrications which its New York correspondent prepares for the purpose of defaming orthodoxy. We know personally, that those impudent letters are very odious to some of the most respectable gentlemen in the Unitarian denomination, who feel that those effusions are utterly disgraceful for their malignity and deceit. Perhaps some hints of this nature have reached the editor; for in his last paper he offers to stop printing Critic's falsehoods about orthodoxy; provided his "orthodox friends" will cause to tell the truth about Unitarianism and its declared interest. We suspect, that his orthodox friends would probably disclaim their consequences without much regard to his stipulations, but he adds a declaration that he will stop at any rate.

He owns that his tool, Critic, "has sometimes drawn too sweeping conclusions from two narrow premises;" and that he omits the fault of "jumping from a single premise to universal conclusions." The editor says: "We have been apprehensive more than once, that our orthodox friends would feel wronged and wounded by representations seemingly set forth as true in the general, when they were mere exceptions at the best." But this nice editor excuses himself for "refraining to expose his just convictions at the time" he gave publicity to those wrong and injurious representations, by saying that he was "waiting for just such an opportunity of speaking as the present." We fear that this unhappy man made shipwreck of his faith, his conscience went with it to the bottom. We are confident, that while any part of his orthodoxy held together, he would have scorned to practice such an act of deception, or to palliate it by such an unworthy subterfuge.

We have said that the editor of the Register expressly declares in his paper of December 25th, that he intends to desist in future from this offence against religion and decency. But we did not believe him; for before he closed the article which regards his promise, he breaks it by trying his own hand in Critic's line of labor. And now, in his paper of January 1st, Critic is again at his old trade of deception. His final appeal seems to be to the sense of public opinion, and to the principles of orthodoxy. These good men, not content that their congregations are growing in wealth and numbers, are exploring the sources of the additions to the communicants. This is astonishing that the Unitarian cannot comprehend. If his audience is large and prosperous, and money is abundant for religious and charitable uses, he can conceive of nothing more desirable. Not so with those atheist, pantheists, who work and labor for the salvation of souls. They long for the conversion of sinners; and when those sinners are dispensed, they are apt to speak of religion as low and declining. Critic catches them in their inconsistencies, and either tears in another sense, or though they were concessions that "orthodoxy is dying out;" when, truly, they are rather signs of its revival.

### The Prison Discipline Society.

The last number of the North American Review, in an able and extended article on Mr. Gray's pamphlet upon Prison Discipline in America, pays the following deserved compliment to the Rev. Louis Dwight and the Society whose secretary he is. The writer, after having shown the appalling results of the repressive system of confinement upon the health and the reason of prisoners, says:—

"Yours truly, D. S.

To the Christian Stockholders of the WORCESTER RAILROAD:

Some weeks since I advised you of the painful fact, that your investments in this road, were employed in the incarceration of holy men; that the Directors, although frequently memorialized upon the subject and distinctly informed that our feelings were greatly wounded by their course, still persisted in the violation of the Sabbath; that, although you might receive large dividends upon your stock, yet your brethren here have lost considerably in a double sense, in its hold, and especially to our children and youth of discerning that they have endeavored to make them feel to be persecuted, the greatest of all persecutions.

"I intimated also, that if anything more favorable should transpire in relation

## THE BOSTON RECORDER, FRIDAY, JANUARY 7, 1848.

*Editorial Note.*

ital influence among the people. From Aleppo and its vicinity the North of Syria, most interesting occupations have received. The number of persons in the Turkish Empire actually connected with Armenian churches, was 143; the name of men, women and children, the total number reported to be 1,000,000. The Armenian church, however, is rapidly professed Protestantism in Turkey and Asia, is estimated at 1,007, and of those friendly Protestants, nearly 3,000 more.

**Greece.**—In independent Greece, there was recently toleration and liberty of conscience, but no real equality of rights. The treatment of Dr. King was the highest degree base and scandalous.

**Africa.**—Africa is one of the most promising fields of missionary labor in the world. It is now in full progress in Western Africa, and of male and female assistants, at least 600, making the whole number of European missionaries laborers not far from 800. The number of native converts was estimated at 7,000.

**India.**—A brief review of the missionary operations of the British and Foreign Bible Society shows that the number of native converts was not taken. The prospects of Protestantism were regarded as encouraging, even in legal countries, though the Pope had shown no disposition to promote religious liberty.

**China.**—The whole present number of ordained missionaries in the world was estimated at about 1,300, and of male and female assistants, at about 2,400, making a total of 3,600.

The Bible has been printed in 126 languages and dialects, and all but 30 of these translations are now made clearly by missionaries since the institution of the British and Foreign Bible Society in 1804. The number of copies of the Bible and Testament which have been issued to date, is 1,000,000.

**Tract Society.**—During the past year eighteen ordained missionaries and twenty assistant missionaries have been sent out by the American Board, at an expense of \$15,000.

The estimated sum necessary to carry on the operations of the American Board during the current year, is \$300,000.—*Tractress.*

### An Earnest Appeal.

With a constant reference to the indications of Providence, by which alone the scale of their operations is graduated, the Committee of the American Tract Society have communicated one Christian laborer after another for destitute fields, until the number of co-workers is more than 300; including those speaking the German, French, Dutch, Spanish and Welsh languages, and exclusive of 99 theological students, who have recently closed their labors for vacations. To meet the increasing demand for publications, 170 persons were steadily employed in the binding and printing office, who, with the facilities of steam power and machinery, produce not far from 3,000 books daily, besides other publications. No less than \$130,000 worth of books and tracts have been issued in eight months of the past year; and every tendency is to increased efficiency in all departments of effort, with a single drawback.

**Reliance.**—The annual monthly income of the Society is empty and colorless, carefully designed in aid of the Canada missions, which is sent to Lewis Tappan, New York; Samuel D. Porter, Rochester, N. Y.; Robert S. Walcutt, 21 Cornhill, Boston, and Hamilton Hill, Oberlin, Ohio.

*Boston, Jan. 3, 1848.* HIRSH WILSON.

### A DWELLER OF THE W. R. R.

**Monthly Concert for January.**

The annual monthly concert of the several Orthodox Congregational churches in this city, was held last Sabbath evening at Park street meeting-house.

The capacious hall was crowded in every part, and the exercises of the occasion were

most successful.

**Rev. Dr. Anderson.** presented the usual summary view of the progress of the missionary cause during the year past, and of its present state and prospects. The year past, he remarked, furnished few incidents of thrilling interest; but some years past, and previous to the present, were marked with a series of decided progress in missionary spirit and operations, and one during which God had greatly blessed the missionary cause.

The romantic interest in missions, which once existed in our churches, had worn off, and there were no longer efforts to excite the same.

The love of travel and exploration, the desire to see foreign lands, and the pleasure of traveling, are no longer prominent features in the lives of our people.

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and mostly Roman Catholics, and the poor? Still not a by the American

man ever, as poverty  
of his soul, brought  
about his spiritual elevation in  
man's heart. It is  
seen through the

They will not hear,  
the preachers? It is  
one voice like the  
most eloquent with  
aided by instruction  
influence upon them  
the teachers of the  
living in New Jersey.  
able portion of the  
they are permitted  
subject them to  
it; it also increases  
spiritual, and thence

"Every moral and  
more efficiently than  
any more available way  
man through the gospel

In Illinois has nearly  
no religious responsibility in  
remembered that many  
men there, from places  
the gospel, and after  
the present condition of  
aged people, and those  
assurance. But to  
over, unceasing pen-  
and the population ne-  
and neighbourhood, is much  
character. "The pro-  
in these Morons at-  
on the subject of men  
I ever before met,  
increasing, and Sabbath-  
teaching, and infidelity pro-  
use, especially in these  
by the Morons. A  
sorcerer, exposed  
and said, a colporter;  
would do much good among  
them are Romano-  
Catholic pretensions to  
those desolate regions  
spiritual, and a colporter  
for that needly people?

there are waste places,  
meditate and prayerful  
more to cure mal-  
it from infecting the  
it exists. A colporter  
which he describes as al-  
literation, intemperance, fili-  
osity. "Some years ago,"  
desires made to build a home  
neighbourhood. Part of the  
the design was abandoned  
for building a distillery, "sur-  
er." Those people  
are now repeating the  
religious effort be more wily  
Will not some benevo-  
Tract Society in sustain-  
and labour in that benighted

settled in Wisconsin and  
interestingly interesting people,  
families. Nearly 500 of them  
colporteur who recently  
settled in their old dis-  
place at 7 o'clock. "Re-  
mained," he writes, "it was 11  
in the mean time, great  
not after remaining two hours,  
arrested, disappointed in their  
locked there, ran away and  
at 11 that night, they again  
with them, those made an  
until after midnight, in  
unvention. They would not  
summoned to address them  
I did, and although it was a  
at morning I had a large and

These deserving congre-  
and seek religious  
in. In section of the West  
opportunities be more advan-  
could be received forth-

**ARGUMENT IN A NUTSHELL.**—In the Univers-  
ity Trumpet of January 1st, the editor attempts to  
explain those words of the Lord Jesus Christ:  
"And shall cast them into a furnace of fire; there  
shall be weeping and gnashing of teeth." The  
explanation is that the fire and anguish is not in  
hell, but "in Zion." So to all sinners anxious to  
keep out of hell fire, and to escape the weeping  
and gnashing of teeth threatened by the Master,  
the path is plain come let them keep out of Zi-  
on! As Zion is supposed to represent the church  
of the living God, and an Unchristian claims to be  
that church, even Mt. Zion, to which all believers  
are to come, and as none but such as dwell in  
Zion can suffer from the fire which the Lord has  
handed there, it is most clearly the duty of all  
who would keep out of hell fire, to keep out of  
a Universal church.

**PEACE LECTURE.**—We are pleased to learn that  
the Rev. Mr. Beckwith, Secretary of the Am-  
erican Society, is to deliver in the Tremont Temple,  
a lecture on Peace, at 6-1/2 o'clock next Sun-  
day evening. Subject—*Lessons of Peace from  
the War of 1812.* We hope that the captious  
will be crowded; it surely would be, if a  
correct and enlightened public sentiment on this  
most important subject, controlled the public mind.

**TRAGEDY AT CAMBRIDGE.**—A correspondent of  
the Amherst Express says:—"The University of  
Cambridge is again in a ferment. Devotional ex-  
ercises are disturbed by insubordinate students, and  
the discipline that caused, only increased the  
excitement. President Everett will not long continue  
at the head of the institution. He cannot bring officers  
or students up to his standard either of literature  
or morals, and he will retire. Who will wish to  
succeed him?"

**DEATH OF MR. LYDEN.**—An English paper says:—"The public, and especially the medical profession, will sympathize in the deep regret with which we announce the death of Mr. Lyden, the eminent surgeon, in the fifty-third year of his age. Mr. Lyden had an  
excellent reputation, a high reputation, and avoids all affectation of mystery in the compo-  
sition of his immensely successful *Pederal*. We  
believe the ingredients which enter into that  
most popular, have been made known to the Med-  
ical world, and the secret of his success, may  
have been preserved in the combination  
adopted by Mr. Ayer, curative properties of  
Bible history, especially that of our  
Lord, brought down in the most familiar manner  
to the capacities of young children, many of whom  
have found them not only intelligible, but full of  
divine instruction, but entertainment, perhaps  
less than any other works written for the young. They  
are from the gifted pens of an evangelical lady of  
the Church of England.

**MEMORIAL OF CHARLES L. WINSLOW,** pp. 169, 1848.

Published by the American Tract Society.

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the affections of thousands of little ones, consist  
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This little youth, son of the Rev. Mirren and Mrs. Harriet L. Winslow, missionaries in India, died a few days after his arrival in this country.

His life has been rewritten, revised and enlarged by Mrs. Elizabeth C. Hutchings, whose residence

in India has eminently qualified her for the service.

It is a pleasing illustration of consistent  
and zealous efforts to meet the wants of  
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## Poetry.

## A NEW YEAR'S ODE.

A year! a year! what is a year?  
'Tis but a moment of the sun—  
A point on which its rays move,  
A minute in the boundless dome.  
What is a year? Ah who can tell?  
The changes which it brings to view—  
Deeds what have, will, will all,  
Or strike that long, last blow!

At least we have  
When after ages come—  
Thoughts, or soaring on the sun,  
Wage from their night of long repose.  
A year! a year! in that short time  
Beings are born that yet shall see  
The work of all man's noblest efforts,  
While stars and men make time to see.

Of birds of cities—Empires proud  
Will not speak, for they must die;

The world, which they have shone,  
And shone, when they must die.

But there is that, which still abides—

Time with special grace,  
Whose life and vigor ne'er decay,

Whose fates few times won't bear.

The sun—those swells above him—  
Still sounds far off that morn.

When Time lies down to sleep unknown,  
Unknown I wish, but it is so,

For his immortal Son shall keep  
The memory of those whose flow,

He called his own to the deep.

The listening heart in never sleep,

While treading on the stony steps

"Time!—Time!—Forget me not!"

Ring in his voice, through the ages.

What's that? a year? then I expire!

It is the birth day of those lights,

That show in an eternal sky.

And these round these heavenly heights,

These count your year—dear friends—the wise

Each New Year keep, or for that hour,

When men shall gather round our skies,

But on the soul can have no power.

D. M. S.

LINES OCCASIONED BY THE DEATH  
OF REV. DR. CODMAN.

Servant of God, thy work is done;

The trials are o'er, thy lips are sealed,

Soldier of God, the day is won;

Thine are the ten thousand.

How bright crowns the victory's wreath;

How brightly beams the heavenly shore;

What choice of angels greet thee now!

How deeply art thou missed,

When through tempest, fire and flood,

With many a sound and saving stroke,

Then left the fainting church of God.

On Zion's walls, we saw thee stand;

Unseen by friends, or fire, or flood,

The foremost of that victim host,

That bids the skies tremble.

In vain the world with lavish obsequies,

And wealth and honor crown'd thy days,

Thine, most be heaven's unfolding palms,

Thine, the bluest tree of knowledge grow,

Then pull'd thy flock with constant care,

To fields where living waters flow,

And practice even good and fair.

We have then to thine bounteous grace,

Our hearts bequeath'd thy silent clay;

We bow to thee like sons to their sire,

To him, who takes his gift away.

Servant of God, thy work is done;

The fifth wine, then doth low;

Soldier of God, the day is won;

Sweet in thy sleep and calm thy rest.

E. W.

LIVE TO DO GOOD.

BY GEORGE W. BAYLISS, D. D.

Live to do good; but not with thought to win  
From others; but with a spirit of self-sacrifice.

The merciful, the weak, rejected ones;  
Who are weak for crimes of doing good.

Count them not guilty; but let them go free;

They will be grateful; and let them go free.

For the weak, for the poor, for the sick;

For the erring, for the lost; for the dead.

In every strong, in every pure soul.

Give it to the Master.

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